

A
DIALOGUE

Between a
Preacher of *Inherent Righteousness*,

AND A
Preacher of GOD's *Righteousness*,
Reveal'd from Faith to Faith :

BEING AN
ANSWER

TO A
Late DIALOGUE

Between an
ANTINOMIAN and his FRIEND.

*Because thou hast forgotten me (saith the Lord)
and trusted in Falshood. Therefore will I discover thy
Skirts upon thy Face, that thy Shame may appear.*

*O Jerusalem, wilt thou not be made clean; when
shall it once be, Jer. xiii. 25, 26, 27.*

By WILLIAM CUDWORTH.

L O N D O N :

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To the AUTHOR of the late Dialogue, between an *Antinomian* and his Friend.

Reverend Sir,

PURposing ~~that as an answer~~ to your Dialogue, I consider'd that the ~~giving~~ of scandalous names, such as Antinomian, or the like, has no warrant from scripture, and appears to men of sense but a mean way of making good the cause one is engaged in; and though I have a precedent for such a practice in your Dialogue, yet as our Saviour bids me not return railing for railing, I therefore have chose you such a name in the following Dialogue, viz. a preacher of inherent righteousness, as I believe you entirely approve of, and have taken to myself a name I as much approve of, endeavouring herein to do as I would be done by; and tho' for some reasons I have thought it necessary to print this, yet it is not with a design to carry on a controversy with you, being persuaded there are many other ways more useful for propagating the truth;

Yours,

W. CUDWORTH.



A DIALOGUE, &c.

✂ *I. R. stands for preacher of inherent righteousness,
and G. R. preacher of God's righteousness.*

I. R. **W**ELL, Sir, what do you think of our last Conference?

G. R. Indeed, Sir, the more I reflect on what you said, the less I approve of it.

I. R. Why so?

G. R. Why you condemn for error and absurdity sound speech, that cannot justly be condemn'd, if the scriptures are to be credited and followed; and at the same time introduce a scheme more unscriptural and absurd than you would represent ours.

I. R. How so! I think I have made the matter quite plain; you are surely blinded by your errors. However let's confer a little more on this subject, what have you to say?

G. R. Pray, then, what do you mean by saying, *that Christ by that one offering of his on the cross, made a full satisfaction for the sins of the whole world, page 2.**

I. R. I mean only, *that Christ did then put away the punishment of all our sins, who believe in him, p. 10.*

G. R. So the full satisfaction for the sins of the whole world, which you speak of, amounts only to punishment for those who believe. You speak great words, and mean nothing by them; but the scripture saith he hath put away sin by the sacrifice of himself, *Heb. ix. 26.*

* The words in Italick, are chiefly taken from Mr. Wesley's Dialogue. The letter p. signifies the page.

I. R. But, *I mean only, that he then put away the punishment.*

G. R. If you are right, then, this has been my mistake all the while, for I thought that Christ had not *put away*, but had *endured* the punishment, that *thereby* he might put away *our sin*, and the scripture has confirm'd me in this, by saying, that the Lord laid *on him* the *iniquity* of us all, and *therefore* he was wounded for our transgressions, and by his stripes we are *healed*, Isa. liii. He is the Lamb of God that *taketh away* the *sins* of the world, John i. 29.

I. R. Did he then heal the wound before it was made? and put an end to our sins before they had a beginning? p. 2.

G. R. No, no; the wound was receiv'd long before our sins had their beginning, in the fall of Adam. For as by one man's disobedience many were *made* sinners, so by the obedience of one shall many be *made* righteous, Rom. v. 9.

I. R. I can allow that Christ hath redeem'd us (all that believe) from the curse, or punishment justly due to our past transgressions of God's law, p. 6.

G. R. Christ hath redeemed us from the curse of the law, being *made a curse* for us, Gal. iii. 13. He was *made sin* for us that knew no sin, that we might be *made* the *righteousness* of God in him, 2 Cor. v. 21. God was in Christ reconciling the world unto himself, *not imputing their trespasses* unto them, v. 19. but *bearing them* in his own body on the tree, 1 Pet. ii. 24.

I. R. Hold; if you go on at this rate, I can hardly tell what to say to you. I believe Christ has only redeem'd us (who believe) from the punishment due to our past transgressions.

G. R. Then who must redeem us from those which are to come; if this doctrine were true, it would bring you and I under a sad condition. The scripture says, there remains *no more* sacrifice for sins, Heb. x. 26. The blood of Jesus Christ cleanseth us from *all* sin, 1 John i. 7.

I. R.

I. R. The blood of Christ makes an atonement, *for the sake of which God forgives, p. 11.*

G. R. According to the constant language of the Holy Ghost, we have our forgiveness *in* his blood, and not merely for the sake of it; but pray who are made partakers of *this* remote forgiveness.

I. R. Those that perform the *condition* of believing, *p. 3.*

G. R. What sort of believing do you mean?

I. R. To believe *that Christ has not done all which was necessary for your absolute salvation; but, that he has done all which was necessary for your conditional salvation.* See the short view of the difference between the Moravian Brethren and Mr. Wesley, *p. 14.*

G. R. Then the condition of forgiveness, is to believe, *that Christ has done all that was necessary to procure a conditional salvation.*

I. R. Yes, and this scheme appears to me very consistent and reasonable.

G. R. Then as far as I can see this faith leaves you just in the same state it found you, *i. e.* still having the *condition* to perform; and then all you have said about *Christ's full satisfaction, p. 2. and his having loved us, and given himself for us, p. 3.* amounts just to nothing at all, for a conditional forgiveness is no forgiveness, it is no more than the offer of a bargain to any that will come to the terms. It is no more in reality, than if having offer'd to let my house, by a publick advertisement, for so much money, I should then say I have let my house to all the men in London.

I. R. Say what you will, it is plain to me, that notwithstanding all that Christ hath done, *be that believeth not shall be damned, Short view, &c. p. 14.*

G. R. That is true, but it is he that believeth not that Christ hath done all which was *necessary* for his *absolute salvation.* And this faith is only necessary in order to receive the forgiveness in the blood of Jesus, not to procure it by way of *condition.* The faith which you describe is common to thousands, whom I am persuaded you will not allow to be real Christians.

I. R. But I secure myself in this matter by furnishing this faith with *love*, without which it is not *true faith*.

G. R. Then *my* labour is over, for *Luther* has already so answer'd this point against the Papists, that I need say no more about it ; he shall answer you upon this,

D. M. *Luther*, *Com. Gal. Chap. ii. Ver. 4, 5.* " Now the truth of the gospel, is, that our righteousness cometh by faith alone, without the works of the law. The corruption or falshood of the gospel is, that we are justified by faith, but not without the works of the law. With the like *condition* the false apostles also preached the gospel. Even so do our Papists at this day. For they say, that we must believe in Christ, and that faith is the foundation of our salvation ; but it justifieth not, except it be *furnished with charity, or love*. This is not the truth of the gospel, but falshood and dissimulation. But the true gospel indeed is, that works, charity, or love, are not the ornament or perfection of faith ; but that faith of itself is God's gift, and God's work in our hearts, which therefore justifieth us, *because it apprehendeth Christ our redeemer*. Man's reason hath the *law* for his object, thus thinking with himself ; this I have done, this I have not done. But faith being in her own proper office, hath *no other object* but Jesus Christ, the son of God, delivered to death for the sins of the whole world. It looketh not to charity, or love ; it faith not, what have I done ? what have I offended ? what have I deserved ? but what hath Christ done ? what hath he deserved ? Here the truth of the gospel answereth thee ; he hath redeemed thee from thy sin, from the devil, and from eternal death. Faith, therefore, acknowledgeth, that in this one person Jesus Christ, it hath forgiveness of sins and eternal life. He that turneth his eyes away from this object, hath *no true faith*, but a fancy, and a vain opinion, and turneth his eyes from the promise to the law, which terrifieth and driveth to desperation.

" Where-

“ Wherefore those things which the popish school-
 “ men have taught concerning justifying faith being
 “ *furnished with charity, or love*, are nothing else but
 “ mere dreams. For that faith which apprehendeth
 “ Christ the son of God, and is *furnished with him*,
 “ is the same faith that justifieth, and *not* that faith
 “ which includeth charity, or love. For a true and
 “ a stedfast faith must lay hold upon *nothing else* but
 “ Christ *alone*, and in the afflictions and terrors of con-
 “ science, it hath nothing else to lean unto but this *
 “ diamond Christ Jesus. Wherefore he that appre-
 “ hendeth Christ by faith, although he be never so
 “ much terrified with the law, and oppressed with the
 “ weight of his sins, yet may he be bold to glory
 “ that he is *righteous*. How, or by what means?
 “ Even by that *precious pearl* Christ Jesus, which he
 “ possesseth by faith. This our adversaries *understand*
 “ *not*, and therefore they cast away this precious pearl
 “ Christ, and in his place they set charity, or love,
 “ which they say is their precious diamond. Now,
 “ when they cannot tell what faith is, it is impossible
 “ that they should have faith; much less can they teach
 “ it unto others. And as for that which they will
 “ *seem* to have, it is nothing else but natural reason,
 “ an opinion, a very dream, and no faith.”

I. R. *How is it that you say, that a minister of Christ ought to preach nothing but believe, believe? and that to tell men of doing any thing is preaching the law, p. 4.*

G. R. Here you widely mistake us, we affirm constantly, that they which have believed should be careful to maintain good works; but it is true we are also careful to maintain, that these works are of no more use in the matter of our salvation, than our eating, drinking, sleeping, &c.

I. R. You maintain, also, that a believer is free from the law?

* *The Papists imagine, that charity, or love, is inclosed in faith, as a diamond is in a ring; but Christ is the true diamond, and not charity, or love. This in the margin.*

G. R.

G. R. He is *entirely* free, *Rom. vii. 4.* He is not under it; as many as are of *the works of the law* are under the curse, *Gal. iii. 10.* Christ is the end of the law for righteousness to every one that *believeth*, *Rom. x. 4.*

I. R. Do you mean the *Law of God?*

G. R. I mean the *Law of Commandments*, *Eph. ii. 5.* That *Law* which is *holy, just, and good*, *Rom. vii. 12.*

I. R. So your liberty is a liberty to disobey God. Short view, &c. p. 15.

G. R. Our liberty is to walk in the spirit, and not fulfil the deeds of the flesh; we are at liberty both from the law and the flesh.

I. R. But how does this agree with those words of our Lord, *Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled, Matt. v. 17, 18.*

G. R. It entirely agrees with this text, for our Saviour has fulfilled every jot and tittle of the law in the body of his flesh, and has took it out of the way, nailing it to his cross, *Col. ii. 14.*

I. R. The apostle means only the *Jewish dispensation, the law of ceremonies*, p. 5.

G. R. It was the hand-writing of ordinances that was against us, which was contrary to us. The ceremonial part of the law was for us, the remission of sins was contain'd therein. Again, it was that law which cursed us, for he was made a curse for us. The ceremonial part did not curse us.

I. R. I am resolved not to understand it in that sense; don't we read in *Gal. v. 4, 5.* *When the fulness of time was come, God sent forth his son, made under the law, (the Jewish dispensation) to redeem them that were under the law, that we might receive the adoption of sons, p. 5.*

G. R. So then according to your exposition of this scripture, neither Jew nor Gentile are redeem'd from the fall; Christ being made only under the *Jewish dispensation*,

penſation, or law of ceremonies, to redeem the *Jews* from *that* diſpenſation, and the *Gentiles* are not at all the better for his coming.

I. R. Hold, hold, you go too far.

G. R. Nay it muſt be ſo, if what you ſay is right, for we are redeem'd only from under that law Chriſt was under. If he was *only* under the ceremonies, we are *only* redeem'd from the ceremonies; but if he was under the moral law, we are redeem'd from the moral law.

I. R. Is it not ſaid, 1 Cor. ix. 21. that *we are under the law to Chriſt*, p. 5.

G. R. I wonder that you who have been ſo curious about the original of ſeveral texts, have been ſo neglectful here. The *Greek* word is *ὑπομνη*, in a law (i. e. the law of love and liberty) not under the law.

I. R. Well, however this may be, ſurely your account of ſanctification *is the moſt crude and indigeſted I have ever yet heard*, p. 9.

G. R. How ſo?

I. R. Firſt you ſay, that that is *a falſe faith which men are obliged to ſupport by frames, feelings, and works*, p. 9.

G. R. So I do ſtill, what then?

I. R. Then you allow, that *whoever has true faith, is holy both in heart and life*, p. 9.

G. R. That is alſo true.

I. R. Then you have abundantly confuted yourſelf, for you have allowed that true faith not only cannot be ſupported, but cannot exiſt without the love of God, and of all mankind, p. 10.

G. R. There is ſo wide a difference between what ſupports faith, and what is the effect of faith, that I wonder a perſon that never lays his reaſon aſide, p. 3. ſhould miſtake here. The effect of the ſun is light and heat, is the ſun therefore ſupported by light and heat? The effect of true faith is my love to God and man, but the ſupport of true faith is God's love to me, manifested in the blood of Chriſt and free promiſe of God. The apoſtle ſaith *faith worketh by love*, but to conclude, therefore,

fore, that faith is supported by [my] love [to God and man] is a very false inference.

I. R. You say we are not made good, or holy, by any inward qualities and dispositions.

G. R. It is true, we are not.

I. R. No! are we not made good by inward goodness, holy by inward holiness, meek by inward meekness, gentle by inward gentleness? p. 11.

G. R. No; we may be denominated so from these fruits, and philosophers may maintain that we are so from these things, because they can see no further; but in the language of the Holy Ghost these things are only the fruits of the Spirit, and not our holiness.

I. R. What vain jangling is this? you cavil at the name, while you allow the whole thing, p. 8.

G. R. It may seem vain jangling to you; but there is great need, if we would be kept from error, to maintain the expressions of the Holy Ghost, who knows better what names to give, than all the philosophers in the world. Our Saviour says, first make the tree good, and then the fruit will be good, for a good tree cannot bear forth evil fruit, *Matt. vii. 18.* What is to be understood by the tree, but our minds and consciences, which are either defil'd and impure, or pure and holy. Now the question is, which way is this bad tree, viz. a defil'd and impure mind and conscience, to be made a good one. You say by love, meekness, gentleness, &c. I say by believing that Christ has borne my sins in his own body on the tree, and that therefore they are not imputed; but that the righteousness of God is imputed to me without works, *Rom. iv. 6.* by believing this my conscience becomes purged, clean, and perfect, as tho' I had not committed sin; and such a purged conscience is capable of serving the living God, and bears forth the fruit of love, joy, peace, &c. it is therefore as absurd to say of such persons, that they are made good by their goodness, meek by their meekness, gentle by their gentleness, &c. as it would be to say of a tree, that they are made apple-trees by their apples, pear-trees by their pears, plumb-trees by their plumbs, &c.

I. R.

I. R. What do you mean by saying, that though the vile sinful body continually disposes the mind to evil, yet the blood of Christ makes us free from sin, and as it were destroys the connexion.

G. R. The think speaks for itself, being true according to the constant language of the Holy Ghost, and christian experience. My spirit or mind, being born of God, is under the influence both of the flesh and the spirit. — By the spirit we know that Christ hath borne our iniquities, and hath shed his blood for them, by which spiritual knowledge, we are freed from sin, both from its guilt and dominion. Having (in this respect) no more mind to commit one sin, than we have to destroy ourselves; nevertheless we are still united to the same vile sinful flesh as ever, and are as continually disposed to evil from the flesh, as we continually get the victory by believing our perfection and compleatness in Christ, and when we discover our former nature, sin working in our members; by believing this great truth, that sin is not imputed to us, but that we are perfectly holy in God's sight, by virtue of his cleansing us upon the cross, we get the victory; and,

*Say to covetousness, lust, and pride,
For you my Lord was crucify'd.*

And after all we place not any perfection in the victory we obtain, but in the victory he obtain'd upon the cross; we place not our sinless perfection in our not having sin, but in its being not imputed.

I. R. I thought so, I thought you did not *mean really holy, but holy by imputation*, p. 11.

G. R. By what spirit do you make this distinction, to say that one that is holy in Christ's blood, and God's imputation, is not *really holy*? How dare you thus contradict the most high, and make him a liar in his word and work. I perceive plainly you know but one sort of righteousness, that is the righteousness of inherent qualities, dispositions, and works, and this is the reason why the language of the Holy Ghost, and of those who

by

by faith possess righteousness, holiness, and perfection IN Christ's blood, and IN God's imputation *, seems as *foolishness* unto you, this is the reason why, *p. 10.* you trifle with that scripture, *Dan. ix. 24.* of Christ's bringing in everlasting righteousness, which righteousness brought in 1700 years ago, is the only one in which all the saints who lived before it was brought in, and in which all to the end of the world are made righteous, holy, and perfect. Neither will the saints boast of any other perfection to all eternity; and if you, and those of the same mind with you, have the righteousness of angels, and do not renounce it, and put on this righteousness as your only covering, you will be examined with a Friend *how comest thou in hither, not having on the wedding garment; and sent away with a depart, I know you not, you workers of iniquity.* I pray our Saviour therefore to reveal his righteousness in you, to the perfecting of your conscience without works, and then you will be truly able to sing that song of Moses, *Deut. xxxii. 4.* *he is the rock, his work is perfect;* and that song of the Lamb, *Worthy is the Lamb that was slain, &c.* *Rev. v. 9, 10, 12.*

I. R. Well, I will just ask you one more question, and take my leave, do you not hold, that we must lay aside our reason.

G. R. No; Reason may be compared to fire or water, it is a very good servant, but a very bad master. Paul, and Peter, whose reasonings you instance, *p. 12.* made use of it as a servant, but you seem to be subject to it as your master or guide. I therefore leave *1 Cor. ii. 13, 14.* to your consideration.

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* This is therefore a strange and wonderful definition of christian righteousness, that it is the imputation of God for righteousness, or unto righteousness. When the Popish schoolmen hear this definition, they laugh at it, for they imagine, that righteousness is a certain quality poured into the soul, and afterwards spread into all the parts of man. They cannot put away the vain imagination of reason, which teacheth that a right judgment, a good will, or a good intent, is true christian righteousness. This unspeakable gift therefore excelleth all reason, that God doth account and acknowledge him for righteous without works, which embraceth his son by faith alone, who was sent into the world, was born, suffer'd, and was crucified for us. Luther, *Com. Gal. chap. 3.*

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